THE CORRECT REPLY TO THE ONE WHO CHANGED THE RELIGION OF THE MESSIAH

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PART 1. THE UNIVERSAL NATURE OF MUHAMMAD ‘S PROPHETHOOD

C. QUR’ANIC TESTIMONY FOR THE UNIVERSALITY OF THE PROPHETHOOD OF MUHAMMAD

SUMMARY
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SYNOPSIS

The Christians had distorted the religion of Christ, changed it, split into sects and remained in that state until the coming of Muhammad, whom they denied and thus became Unbelievers. This is similar to the state of the Jews concerning Christ himself. Muhammad made his call open and invited the People of the Book to Allaah and Monotheism.

In his denial of Muhammad, the unfortunate Missionary does not realise that this in itself warrants denial of Christ himself, since the transmission of the prophethood of Muhammad, his call, his teachings and his warning to those who reject him, the Qur'an and the everlasting message of Allaah, is exponentially greater than that of Christ's transmission. However, the Missionary is but led to stubbornness and unfounded and baseless arguments when unable to responding to this decisive logic.

When it is established that the call of Muhammad was universal and not restricted to the Pagan Arabs alone, the Bankrupt Missionary claims contradiction in the Qur'an – namely that how can both a universal and and an exclusive call co-exist in the Qur'an. An unintelligible claim, the Missionary does not realise that selective preaching of the Prophets (to various peoples) separated over time, does not necessitate the exclusivity of the call (to any one group amongst them). As Christ graduated the extension of his call, so did Muhammad. He called upon the People of Book and the Children of Israel in particular. Then he called the Pagan Arabs. And he also declared his message for anyone whom the Qur'an reached. Hence, there is no contradiction, save in the Missionary's own reasoning. And had we accepted that there is a contradiction, then a contradiction cannot exist in a Book revealed by Allaah. Hence, if we accept that there is a contradiction, then the Missionary's argument of a legitimate Christian religion and scripture by using the texts of the Qur'an is invalid, since the Qur'an cannot be considered to be from Allaah. Hence, the Missionary revolves in both Brownian and circular motion, attempting to bite his own tail with specious reasoning.

This approach of the Missionary is due to his attitude towards the Qur'an, which is that of seeking ambiguous passages in order to impose his own devised specific meaning. This, in fact, is the very attitude that the Missionary has towards his own scripture, no more, no less. It is for this reason that the Missionary has left the decisive passages in his scripture related to the Monotheism of Allaah, and embarked upon the ambiguous passages to justify the innovated religion whose genesis occured centuries after Christ. To further add to the Missionary's dismay and bankruptcy, it is known that the Jews and Christians were in expectance of a Prophet, whom they thought would assist them against their wars with the Arabs. Hence, significant numbers of them had settled around Yathrib (Medinah) awaiting this Prophet. However, when they noted that the Prophet was not from the lineage of the Jews, but from the Arabs, they fell into arrogant rejection.

And arrogant rejection is the only explanation for the peculiar behaviour of the Missionary, who has no sound argument, contradicts himself and his own reasoning and fails to realise, or perhaps pretends not to realise, that his argument necessitates the falsehood of his own religion to the first degree, for whatever objection he raises against Muhammad and the Qur'an then that applies even more so to his own innovated religion, and whatever he seeks as support for his own innovated religion, then that applies even more so in the case of Muhammad and the Qur'an. Which depth has our Missionary reached, and to what has he resorted?

C. QUR'ANIC TESTIMONY FOR THE UNIVERSALITY OF THE PROPHETHOOD OF MUHAMMED

A Muslim's Profession

Our intention here is to show that what Muslims profess is that Muhammad was sent as a messenger to the two races - human and jinn - to the People of the Book and others. They profess further that whoever does not believe in him is an unbeliever deserving of Allaah's punishment and deserving of *jihad*. This is a matter on which the people of faith in Allaah and His messenger agree, because the messenger is the one who brought that and Allaah stated it in His Book. Moreover the messenger made it clear in the Wisdom handed down outside the Book.

Islam is not innovated

Allaah handed down upon him the Book and the Wisdom. Muslims have not innovated a single thing of that of their own accord, unlike Christians who have innovated much if not most of their religion. They replaced the religion of Christ and changed it.

Unbelief of Christians like that of the Jews

For this reason the unbelief of the Christians when Muhammad was sent was like the unbelief of the Jews when Christ was sent. Before the coming of Christ the Jews had replaced the law of the Torah and thereby disbelieved. When Christ was sent to them they rejected him and became unbelievers by changing the interpretations of the first book and its legal judgements and by rejecting the second book.

Christians distorted their religion, split into sects and rejected Muhammad upon his arrival

Before Muhammad was sent Christians had already changed the religion of Christ, for they innovated the trinity and divine union [in Christ] and changed the legal prescriptions of the Gospel. These are things not brought by Christ; rather, they are opposed to what he brought. Over these matters they split into numerous sects, with each sect declaring the others unbelievers. When Muhammad was sent they rejected him, and so became unbelievers by changing the interpretations of the first book and its laws and by rejecting the second book. The Muslim scholars say that their religion is corrupted and abrogated, although at the sending of Muhammad there were a few Christians who were holding fast to the religion of Christ.

The true adherents of Christ and Moses and the cause of unbelief

However, those who did not change the religion of Christ were all following the truth. This is like someone who at the sending of Christ had been following the law of the Torah would have been holding fast to the truth like the rest of those who followed Moses. When Christ was sent, all those who did not believe in him became unbelievers, and similarly when Muhammad was sent, whoever did not believe in him became an unbeliever.

Muhammad openly proclaimed his

The point here is to clarify what Muhammad brought by way of the universality of his message, that it was he himself who disclosed that

Allaah had sent him to the People of the Book and others and that he himself summoned the People of the Book, waged *jihad* against them, and commanded *jihad* against them.

messengership to the People of the Book

After this, whoever of the People of the Book - Jews and Christians - says, “He was not sent to us,” in the sense that he did not say that he was sent to us is an arrogant denier of what is known by necessity, a perpetrator against the message of an evident lie which is known [to be false] generally and in specifics.

Arrogant denial of what is known by necessity

For someone to reject this about him would be just as if he were to disavow that he [Muhammed] brought the Qur’an or legislated the five prayers, the fast of Ramadan and the pilgrimage to the Sacred House. The rejection of Muhammad and what is successively handed down from him is greater than if the followers of Christ’s apostles should deny his sending them to the nations and his bringing the Gospel, or the denial that Moses brought the Torah and rested on the Sabbath.

Denial of Muhammad is greater than denial of any other Prophet

The transmission from Muhammad is over a short period of time, and those who transmitted [information] from him were many, many times more than those who transmitted the religion of Christ from him, and many, many more times than those who were in contact with the transmission of the religion of Moses. The community of Muhammad has never ceased to be numerous and spread from the eastern parts of the earth to the west, and there has never ceased to be among them one who is victorious in religion and supported by Allaah over His enemies. Conversely, the rule of the sons of Israel came to an end during the period when Jerusalem was destroyed the first time after David, and the number of those who transmitted their religion diminished until it was said that there did not remain any but one who knew the Torah by memory.

Transmission from Muhammad exponentially greater than that from Moses or Christ

Only a small number transmitted the religion of Christ from him, but Christian’s claim that they were inerrant messengers of Allaah like Abraham and Moses. This subject will be discussed, Allaah willing, if we get that far, but the point here is to show clearly that if anyone claims that Muhammad used to say that he was not sent to anyone but the pagan Arabs, that person is in the depths of ignorance and error or else at the limits of pride and stubbornness.

Christian claims of transmission (of teachings of Christ) include false assumptions

This is greater ignorance and stubbornness than one who denies that he used to commit [ritual] purification, ablution from impurities, prohibition of wine and pork, and greater ignorance and stubbornness than someone who denies what has been successively handed down of the affairs of Christ and Moses. Thus may be known the falsity of their statement, “We have known that he was not sent to us but rather to the Arabs of the Jahiliyya.”

The greater ignorance and stubbornness

If this is known, then the argumentation of these people from [Qur'anic] verses which they suppose to be indications of his exclusive prophetic mission to the Arabs shows that they are not people for whom it is possible to base an argument on the statement of someone according to that person's intention and purpose. They are among those whom Allaah said:

Unfounded and baseless argument

"What is wrong with the people that they fail to understand any word?" (4:78)

They are not a people who argue from the Torah, the Gospel and the Psalms according to the intention of the prophets, for the rest of the teaching handed down from the prophets is according to the intent of the prophets. They do not even argue from the teachings of the doctors, the philosophers, the grammarians, the mathematicians or astronomers according to their intentions, for all people agree that the language of the Arabs is one of the most sincere and correct languages of mankind. They are agreed that the Qur'an exhibits the highest degree of clarity, eloquence, and fine composition, and that in the Qur'an are innumerable indications according to the intent of the Messenger in which he states that Allaah sent him to the People of the Book and others.

Christian arguments not in accordance with intent of the Prophets

Besides that, there is the information successively transmitted from his lifetime concerning his summoning the People of the Book and commanding them to place faith in him and his waging *jihad* against them when they disbelieved in him. None of this can be concealed from anyone who has the slightest knowledge of his life. This is a matter with which the world is full, which has been heard by both judge and scoundrel. People - those who believe in him and those who do not - know that he said that he was the messenger of Allaah to the People of the Book and others. The evident intention of that is something that can be known with certainty both specifically and generally. When they began supposing that he was saying that he was sent only to the Arabs and that he continued holding that until his death, this is an indication either of the corruption of their viewpoint and their minds or of their stubbornness and pride.

Muhammad's proclamation of prophethood is successively transmitted, known by judge and scoundrel alike

If they have no knowledge of the meaning of those [Qur'anic] verses which they employ as argument for the specifics of his messengership, it is necessary that they believe one of two matters.

The detailed argument

Either the verses have meanings that are in agreement with what he used to say [elsewhere], or else they are among those which have been abrogated. It is known, both generally and in particulars, that Muhammad used to pray towards Jerusalem for about a year and a half after the Hijra. Then he commanded prayer towards the Ka'ba, the Sacred House. Christians agree that in the Laws of the prophets there

Introducing the notion of abrogation

are abrogating and abrogated [passages], although the verses that they mention are not abrogated.

Universality of call known by transmission

The point here is that knowledge of the universality of his call to all creation - the People of the Book as well as others - is handed down successively and necessarily certain, as is knowledge of his sending itself, his summoning all creation to believe in him and to obey him, the knowledge of his migration from Mecca to Madina, his bringing the Qur'an, the five prayers, the fast of the month of Ramadan, the pilgrimage to the Ancient House [the Ka'ba], his obligating people to truthfulness and justice, his prohibition of wrongdoing and shameful acts, and other things which Muhammad brought.

Claim of contradiction?

Someone may say, "But in the Qur'an there is found that which demands that his messengership be limited, and there is in it what demands that his messengership be universal. This is contradictory." In answer it must be said that one knows the falsity of this before one has knowledge of his prophethood. It is evident both to someone who believes in him and to one who rejects him that he was one of the greatest people in intelligence, politics, and experience. His intention was to summon all creation to obey him and to follow him. He used to read the Qur'an to all people, and commanded them to communicate it to all nations and to whoever he sought to believe in him, so that he recited the Qur'an before unbelievers and they had to accede to it. If it was like this with a pagan, what must it have been like with a scriptuary! As Allaah said:

"And if anyone of the idolaters seeks your protection, then protect him so that he may hear a the word of Allaah, and afterward convey him to his place of safety. That is because they are a folk who know not." (9:6)

The claim is unintelligible

He had made it clear that he was sent to the people of the Book and the rest of creation, and that he was the messenger of Allaah to the two races, of mankind and jinn. It was impossible that in addition to this he announced something that would indicate that he was not sent to them. Even the person of lowest intelligence would not do something so contradictory to his desired goal, so how could it be done by him upon whom intelligent people of all the religions agree that he was the most intelligent of people and the finest in diplomacy and law?

No contradiction!

Furthermore, even if it were possible that in the Qur'an there were [verses] which indicated that he was sent to the Arabs and also those which indicated that he was sent to the rest of mankind, this would merely be an indication that he was sent to other people than [the Arabs] after he had been sent only to them, and Allaah made his summons universal after it had been specific.

There is no contradiction between the two. So how could there be [a contradiction] when there is not a single verse in the Qur'an which indicates the exclusive nature of his messengership to the Arabs? In it there is only the proof of his messengership to them, just as there is proof of his messengership to the Quraysh. There is no contradiction between these two.

Not a single verse indicates exclusivity of prophethood (to Arabs)

In it there is proof of his messengership to the People of the Book when he said, "O People of the Book, believe in that which we have handed down." (4:47) just as there is proof of his messengership to the sons of Israel when Allaah said, "O sons of Israel." This specifying of the Jews is not inconsistent with [His] making it universal.

Specific call to the People of the Book in the Qur'an

In his mission of preaching sometimes to the Jews and sometimes to the Christians, his preaching to one of the two groups and his summoning them is not contradictory to his preaching to the other and summoning them [to Islam]. In his Book there is nothing in his preaching to those of his community who believe and in summoning them in the legal prescriptions of his religion which is contradictory to his preaching to the People of the Book and summoning them. In his Book he commanded them to fight the People of the Book - the Christians - until they should pay the *jizya* readily when they are overcome. This does not prevent his having commanded them to fight others like Jews and Magians until they readily pay the *jizya* once they are overcome; rather, this judgement is established concerning the Magians by his sunna and the agreement of his community.

Selective preaching does not necessitate prophethood was exclusive (to any particular group or nation)

If it is said that they [the Christians] are not the People of the Book, we say that all of this is among what is known by necessity from his religion before knowledge of his prophethood. So how can this be the case when we are speaking on the supposition of his prophethood, and the prophet does not contradict his own statement? If the knowledge of the universal nature of his call and his message is evident by necessity both before and after knowledge of his prophethood, then this necessary, certain knowledge is not contradicted by anything. This, however, is the concern of those people of innovation - Christians and others - in whose hearts there is doubt; they follow vagueness while they claim precision.

Because of the disputation of Christians with the Prophet by means of obscure [passages] and their straying from the unambiguous, Allaah revealed this about them:

Vague and ambiguous disputation

"He it is who has revealed to you [Muhammed] the Book in which are clear revelations. They are the substance of the Book and others obscure. But those in whose hearts is doubt pursue that which is obscure seeking [to cause] dissension by seeking to explain it (*ta'wil*). None knows its explanation but Allaah. And those who are of sound

instruction say: We believe in it, the whole is from our Lord. But only men of understanding really heed." (3:7)

What is *ta'wil*

By *ta'wil* is meant the explanation of the Qur'an, the knowledge of its meanings. This is known by those who are of sound instruction. By it is also meant what is the exclusive property of the Lord, who in His knowledge understands to the utmost degree what He promised - the time of the Hour [of Judgement] and similar matters that are not known except by Allaah.

Seeking false interpretations

The wayward state verses the knowledge of whose interpretations is obscure for them, and then they follow their interpretation of them "seeking to cause dissension by seeking to explain it." They are not people properly instructed in knowledge who know the interpretation of these [verses], even though the verses which they cite are among the clearest.

False interpretations of Torah, Gospel and Psalms

This procedure which they follow with the Qur'an is similar to what they follow in the earlier books and the teachings of the prophets in the Torah, Gospel, Psalms and other books. In those books there are so many clear passages on the Oneness (*tawhid*) of Allaah and the servant hood of Christ that they can only be counted with difficulty. In them there are a few phrases that contain ambiguity; they seize upon the few, hidden, complex ambiguities of the earlier books, and omit the many clear, definite, unambiguous passages.

Christian approach to Qur'an same as that to their own scripture

They have followed in the Qur'an the same procedure they followed in the earlier books. Those books, however, confess the prophethood of their authors and of Muhammed. In this they are confounded and contradictory. Thus the falsity of any statements which they make about [the Qur'an] and their lying about it is manifest if they do not put faith in all that He revealed to him.

Claim of contradictory teachings

If they say, "Its teaching is contradictory, and we argue for what agrees with our view, since our intention is to clarify the contradiction," they are answered from various aspects.

Then reject your own scripture

1) In the earlier books those things which are supposedly mutually contradictory are many times what is in the Qur'an, and closer to true contradictions. But it is agreed that there is no real contradiction in those books, only what appears to be so due to ignorance of the true meanings and the intentions of the prophets. It is as it is said:

How many are they who disfigure a sound statement
And damage it by a faulty understanding!

How much more will this be the case with the Qur'an, which is the finest of books!

2) They are seizing upon ambiguities in those books and opposing the unambiguous meaning in them, as they have done with the Qur'an, but more seriously.

Seizing ambiguities

3) If what he brought was internally contradictory, then he was not the messenger of Allaah, for that which he brought from Allaah could not be diverse and contradictory:

Internal contradiction would nullify prophethood

"Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely, have found therein many a contradiction." (4:82)

There must be contradiction in every book that is not from Allaah. Therefore, it is not permitted for them to use anything as argument from any book in which there is contradiction, for such a book is not from Allaah. But if there is no contradiction, this proves that there is nothing contradictory in the universal nature of his messengership and that he is a messenger to them. Whatever comes from Allaah is not contradictory.

Claim of contradiction in Qur'an nullifies the use of it to legitimise the Christian religion

4) We will show that what is sated in it [the Qur'an] of the universal nature of his messengership is not incompatible with his being sent to the Arabs, just as what is mentioned about his warning the clan of his relatives and his commanding the Quraysh is not incompatible with his summoning the rest of the Arabs. The specifying of part of the whole by name, when there is a reason for it which demands that specification, does not indicate that what is outside the thing mentioned is excluded from it. It is this which is called "what is understood to be excluded" (*mafhum al-mukhalafa*) and "what the address implies" (*dalil al-khitab*); people are all agreed that specification by name when there is a reason for it demands a non-specifying mention in a judgement which was mot understood to be for the individual noun nor even for the description of it. Allaah said:

No contradiction or mutual exclusivity in the universal and specific nature of Muhammad's prophethood

"And kill not your children for fear of poverty." (17:31)

He forbade them to do that because that is what they were actually doing at the time. He had forbidden them in other places to kill anyone wrongly, whether it was a child or not. In that there was nothing contradictory to his specifically mentioning "children."

5) In this Muhammad would be following the pattern of Christ, for Christ first specified his call and then universalised it. As he said in the Gospel, "I was not commissioned and sent except to the sons of Israel." In the Gospel he also said, "I was not sent except to this rotten branch." Then he made it universal and when he sent his disciples he said to them, "As my Father sent me, so do I send you; so whoever receives you

Muhammad's prophethood follows the way and style of that of Christ

receives me." And he said, "As I have done for you, so do you for the servants of Allaah; travel in the land, and baptise people in the name of the Father, and the son and the Holy Spirit. Let no one of you have two cloaks; carry with you neither silver nor gold, neither staff nor spear." There are other verses like that in the gospels that they use today which particularise his call and then universalise it, and he is truthful in all that. How can they possibly deny what is in the Gospel about Christ of someone like him?

A gradually extensive call

To clarify the matter one can say that Allaah sent Muhammad just as He sent Christ and others - although his [Muhammed's] messengership was the most perfect and complete, as will be mentioned in its place - and He commanded him to extend his message in accordance with the possibilities to group after group. He commanded him to extend it to his neighbours in place and descent, and then to group after group until his warning reached all people of the earth. As Allaah said:

"This Qur'an has been revealed to me that I may warn with it you and whomsoever it may reach." (6:19)

The call and warning is to whomever the Qur'an reaches

That is, whomsoever the Qur'an reached. Everyone who was reached by the Qur'an had been thereby warned by Muhammed. It is clear that this warning was not limited to those he was addressing in his preaching, rather, he warned them by it, and he warned whomever the Qur'an would reach. Allaah commanded him first to warn his own tribe, and that was the Quraysh, when He said, "Warn your tribe of near kindred" (26:214).

Calling the Quraysh

He summoned the Quraysh to Allaah and commanded them to worship Allaah alone, allowing no one to share [in that worship] (106:1-3). Elsewhere Allaah revealed the command to all creation to worship Him (2:21; 51:56; 61:66).

Calling the Sons of Israel ◆ Calling the Arabs

The majority of the sons of Israel - and they were the people of Christ - rejected him [Muhammed] at first. Then Allaah commanded him to summon the rest of the Arabs. He himself used to go out with Abu Bakr to the tribes of Arabs, tribe by tribe. The Arabs had never ceased to make the pilgrimage to the House since the time of Abraham. He [Muhammed] came to them in the places where they lived in Mina, 'Ukaz, Majanna, and Dhu al-Majaz, and never found anyone but that he summoned him to Allaah. He said:

"O people, I am the Messenger of Allaah to you, commanding you to worship Allaah and not to associate anything with Him, to give up whatever of these rivals is worshipped besides Him, to put faith in me, to trust me, and to defend me so that I can disclose that which I bring from Allaah. O people, the Quraysh prevented me from announcing the teaching of my Lord. The one who defends me so that I can

announce the teaching of my Lord is only he who conducts me to his people, for the Quraysh have prevented me from announcing the teaching of my Lord. O people, say 'There is no Allaah but Allaah." By this statement you will prosper. By it you will govern the Arabs. By it will the non-Arabs be brought low before you.'"

They were saying, "O Muhammed, do you want to make the Allaahs into One Allaah? This command of yours is amazing."

Open call of all of mankind

The messenger of Allaah did not cease to announce his call and to manifest his message and to summon all mankind to him. They used to persecute him, debate with him, and when they spoke with him they used to reply to him with the most insulting responses. But he was patient with their insults.

Call to pilgrims

When Muhammad returned to Mecca, and it came time for the season of the Hajj, some individuals from Madina made the pilgrimage and Muhammad came to the knowledge of a group of them. He read the Qur'an to them, summoned them to Allaah, and disclosed to them that which Allaah had sent him. They became convinced and their hearts became assured of his call. They knew what they had been hearing from the People of the Book in respect to their mentioning him by their description of him and that to which they were calling them. They believed in him and put faith in him.

People of the Book were expecting a new prophet who would provide victory over the Arabs

One of the causes of the goodness to which Allaah was guiding the Ansar was the information describing him that they used to hear. When they returned to their people, they began to call them secretly and to inform them of the sayings of the Messenger of Allaah and the light, guidance and the Qur'an with which Allaah had sent him. They accepted Islam so that the homes in which the people did not accept Islam remained very few indeed. Allaah mentioned that in the Qur'an and disclosed that the People of the Book were informing the [pagan] Arabs about him and seeking victory over them through him. The People of the Book were professing, disclosing and predicting his prophethood before he was sent. This is what Allaah said in His teaching about the People of the Book (2:87-91).

Allaah disclosed that the People of the Book were asking Allaah for victory over the Arabs by Muhammad before he was sent - that is, that they would be granted victory through him. They and the Arabs had been fighting and the Arabs were defeating them. They used to say, "The prophet unlearned [in the books] will be sent from the children of Isma'il. We will follow him and we will defeat you severely by him." They used to characterise him by his own description and the reports of their doing that are numerous and successively handed down (2:89).

Arrogant rejection

He disclosed that whenever a messenger brought the Jews what they

themselves did not desire they would reject some and kill the others. He disclosed that they incurred "anger upon anger" (2:90), for they did not cease to do those things for which Allaah was angry with them. The doubling ["anger upon anger"] may mean to emphasise the anger of Allaah against them or possibly what is meant is "two times" - the first anger being their rejection of Christ and the Gospel and the second [their rejection of] Muhammad and the Qur'an.

by the Jews